VIEWS IN HEAVEN AND HELL.

The Nativity of the Angels-In the World of Spirits—Scenes in Hell-Experiences in Henven-The Angelle Government, Speech, Gark, and Mansions—Infants in Heaven—Heavenly Employments—The Reaven—Heavenly Engles Revelations of

Things Seen by the Famous Swedish Seer In THE SUNDAY SUN three weeks ago to-day we gave a sketch of the wonderful experiences of Emanuel Swedenborg during the excursions made by him, in spirit, about the middle of last century, as recounted by himself, through various orbs in the firmament. including those known as Jupiter. Mercury, Mars. Venus. and the Moon. The work in which the experiences of the celebrated Swedish scientist and seer are commemorated. and which is yet accepted as truth by many scholars in all parts of the world, is entitled The Earths in the Universe;" and the revelations there made concerning the nature and iffe of the men who inhabit these earths are interesting in the highest degree, as every one who perused our eketch of them is aware.

THE LIFE BEYOND.

the supermundane excursions desoribed by Swedenborg were not confined to the orbs that are visible in the sky. In order that he might communicate to mankind some wledge of the life that lies beyond our brief existence here, he says that his internal senses were opened in the year 1745, when fifty-seven years old, and that from then until his death, in 1772, he was permitted to traverse the world of spirits and heaven and hell to converse with the people dwelling there, and to get an insight into their state of being, blissaul or would. "It was given me," he says, "to be together with them, to sneak with them as man with man, sometimes with one, sometimes with many to comeany and to see the things in the heavens and the hells." He often repeats this declaration in the most emphatic language: "To speak with spirits, and to be with them as one of them, has been granted to me for many years, even in full wakefulness of the body," I have spoken with them as a spirit and as a man. "They have been seen to the very life, likowise heard, and, which is wonderful, touched." I have thus seen and heard them a thousand times." Thave snoken with slinest all whom I had ever known in the life of the body, with some for hours, with some for weeks or months, and with some for years, "speaking with them as a friend with a friend or as a stranger with a tranger, and I knew not otherwise than that I was with men on earth, while they knew not otherwise than that the language of man was theirs." I have spoken also with those who are in hell, and this for years, sometimes continuously from morning to evening.

It must here be borns in nind by all who peruse the sketches now given that Swedenborg was a believer in Christ as the Divine of spirits and heaven and hell to converse

or must here be borne in mind by all who cruse the akterhes now given that Swedenorg was a believer in Christ as the Divine
lan, and that he had full faith in the Bibls,
hich, however, according to his view of it,
as an internal or symbolical same that was
of understood until revealed to him, as set
orth in his numerous books. THEY WERE DISEMBODIED MEN. All spirits were once men, according to Swedenborg; not all of them men of this earth, but many of them men of the other inhabited earths in the universe. "In the universal heaven there is not one angel who was so created from the beginning, nor in hell say devil who was created an angel of light and cast down; but all, both in heaven and in hell, are from the human race." A great many are astonished when they see themselves in the other world like men as they had been here." The sairit is a man as to form, and every angel is in a perfect human form."

IN THE WORLD OF SPIRITS.

At death man first enters the world of spirits, which is notiter heaven nor hell, but a middle place or state between both; and then after some time, according to his life here, he either rises to heaven or planges into hell. Swedenborg describes what he beheld in that world. The first meeting of all spirits after this life is there, and all are thore explored and prepared. They have no fixed term of continuance there; some are quickly taken away to heaven, others quickly fall to hell; some remain for weeks and others for years, according to their quality. They wuo had been friends or acqualitances in the body, especially wives and husbands, or brothers and sisters, hold converse there when they desire it. "I have seen a father who spoke with his six sone, and I have seen many others who spoke with relatives or companions; but, because they had been of diverse dispositions in their life here, they were soon separated. Those who has into heaven and those who fall into hell see or know each other no more forever. The clefts that open toward tha hells are guarded, and so is the narrow way that leads to the heavens. When the gates of the hells are opened dismal caverns appear tending obliquely downward, where again there are other gates, and from the caverns arise, noisome odors such as are craved by foul spirits, for every one there is crawn to these who seen to those who are in falsity, and the way of heaven to those who are in truth. The spirit of man being in the human form, it has the same sensories that it hat in the bedy, with the life of the eye and the ear and all the senses, the corrorcal frame being but an At death man first enters the world of spirits. well as the thought and affec-are himself. The spirit of man remains in the body till the end of the heart's action, after which it entors the apiritual world at oace. On one occasion Swedenborg himself was brought almost into the state of the dying, in which he was kept for some hours, and anges hovered acound him, looking into his face, that they might know his thought, and opening his eyes, so to speak as a man's eyes are opposed when he is a selfit, sive him light, terror and that he is a selfit, sive him light, terror and laeryless for him, and offer to instruct him in the things of another life; but if he repeat them and the other good spirits, he is allowed to depart in thesevic company which he chooses. This beginning of man's lite in the other world continues only for a few days, after which he passes from one state into another, and at length enters either into heaven or into hell. When a man enters the world of spirits, he has a face and tone of voice similar to those he had in the world, but afterward they are changed to resemble the ruling quality with which they correspond. There world and whom I knew by their features and speech, but after a time? I failed to recomize them, some being more heautiful and others hidsons, for no one can beautiful and others hidsons, which him hid he heave world all things that are his, except his earthy body, and hence at first does not know otherwise than that he is in his bedy. He also carries with him the heave he

Swedenborg tells how, when in the spirit, the hells, with their inhabitants, were beheld by him that thus knowledge might be given to

on the earth.
are three hells, the first, the middle,

and the higher hells, and they are divided into many sceleties. filled with spirits in faisities from syll. The hells are ruled by certain angels, to whom it is given to look into and restrain them. All who are in the hells are from the human race, and they number myriads of myriads, subject to manifold punishments, according to their avils, my which, and not by the Lord, they are doomed, according to the disposition formed in them while here. Every spirit in the hells appears in the form of his own avil, of which ne is the image that was formed on earth. All are full of hatred and cruelty; their faces are hideous, and Swedenborg gives terrific descriptions of them; their bodies are uncount; their roces are raucous; their speech is internal; their flerce passions are represented by attoclous things; in short, they are all images of their own hell. Thus they appear in the light of heasen, though to themselves they look their own bell. Thus they appear in the light of heasen, though to themselves they look it into the visit of the event in the light of heasen, though to themselves they look it is not the visit of the vis

IN HEAVEN.

The immensity of beaven is inconceivable, and its hosts, all of whem were once men, are countiess. There are to be seen all those who, since the beginning of this earth, have lived in good, whether born in the Church or out of it, and also all who died infants, the number of whom amounts to a fourth or fifth part of the human race on earth. But not these alone. The human race is not only from one earth, but also from the other incomerable earths in the universe, all of which are full of inhabitants, whose destiny is similar to our own. In beholding heaven with its boats, it seemed to our seer that it could not be filled to eternity. We are told that every man is born for heaven, and that he is received there who receives heaven in himself here, while he who does not is excluded. IN HEAVEN.

We are told that every man is born for heaven, and that he is received there who receives heaven in himself here, while he who does not is excluded.

During thirteen years before making this revelation, heaven was open to him, and he spoke to the angels as man with man, while his spirit was withdrawn from his body.

There are three distinct heavens, which are distinguished into innumerable societies, the inmost or third heaven, the middle or second, and the lowest or first, following in succession and subsisting together, according to the degree of love and wisdom in those who dwell there. The greater societies consist of my-riads, the lesser of thousands, and the least of hundreds of angels; but there are some among the best of the angels who live house by house, or family by family, or solitary, every angel being free, and each seeing the quality of another instantly from his face.

He saw that every angel equally resembles a man, and in perfect human form, and this he saw a thousand times, when speaking with them singly or in companies, while he was fully awake, with every sense in a state of clear perception. They are not minds without form, but have faces, eyes, ears, breasts, arms, hands, feet, and everything belonging to man except the material body.

"It has also been given me to see an angel of the inmost heavens: he had a more respicated the material body.

"It has also been given me to see an angel of the inmost heavens: he had a more respicated of the weavens: he had a more respicated to therwise than as men. The angels never perceive the Divine under any other form than the human. In like manner, a man on this earth, when seen by the angels in churches, whether carved or painted, are not represented otherwise than as men. The angels never perceive the Divine under any other form than the human. In like manner, a man on this earth, when seen by the angels in churches, whethere are ever new, ever changing delights of love wisdom, and duty for all who see there, and who render service through oternity

arbors; they weave garlands with which in-fants are adorned, and they enjoy other ex-periences that are ineffable.

GARMENTS AND HABITATIONS OF THE ANGELS.

As the angels are men, living with one another like men of this earth, they have garments habitations, and other like things. Those most intelligent have garments glowing as from flame; those of lesser intelligence have bright, white garments without brilliancy, and those of the least have variegated garmonts; but the angels of the itmost heavens are without clothing on account of their innocence. In each case the garments correspond with and symbolize the love and wisdem of their possessors, and this accords with the appearance of the angels who are spaceh of in the gospels.

The habitations in the societies are various according to every one's state of life; magnificent for those in greater dignity and less so for others. The sear was often in the mansions, which are like those of this earth, but more beautiful, containing courts and parlors and surrounded by gardens or groves. In some cases the mansions are near each other. forming a city with streets, ways, and squares as on this earth. Falaces were seen shining like gold and of resplendent architecture, with paradises containing flowers like rainbows. These edifices are given freely by the Lord to every one according to his reception of good and truth.

One lieuven is conjoined with another, or a society of one heaven with that of another; yet influx is not given from the inferior into the superior, but from the latter into the former; and the wisdom of the angels in the latter exceeds that of those in the former as a myriad to one, so that they cannot speak togother.

In the greater societies of heaven there are myriade of angels all in similar good, but not

to one, so that they cannot speak together.

GOVERNMENTS IN HEAVEN.

In the greater societies of heaven there are myriads of ancels, all in similar good, but not in similar wisdom, and there are also various governments for guarding order under justice, and mutual love. The governors, who are wise, administer all things according to the laws, upon which they are enlightened, for the good of every one in each society and of the whole society. In every house also there is a government, under which the mutual services of love are performed by all immates.

In the beavens also there are temples for instruction and for divine worship, which latter consists of a true life. The seep heard several sermons from a preacher in a pulpit, and they were full o divine wisdom. He also conversed with a preacher, who said that all the heavens were imbued with holiness.

The angols in the spiritual world are possessed of great power. I have seen mountains that were occupied by the evil overthrown, and also rocks rent in pieces, and myriads of evil subrits driven to hell." We learn also from the Scriptures that angols are at times allowed to exercise their power in the natural world.

The speech of another like ourselves, but now the seed of the converse of the power in the natural world.

THE SPEECH OF ANGELS.

Angels speak with each other like ourselves, but more intelligently, and also on various subjects as domestic civil, moral, and spiritual affairs. When the seer was in their company he seemed to be conversing with men on earth. They speak in werds that can be heard, but all in the universal heaven have one language. It is made to the conversing with men on earth. They speak in werds that can be heard, but all in the universal heaven have one language. It is the war at the content of them, as it flows from their affection and thought, so that they know the state of each other by the speech. The speech of the clestial angels is like a gentle stream, soft and harmonious; the speech of the spiritual angels is vibratory. I have been told that the first language of men on our earth was in agreement with the heavenly language, and that the liebew resembles it in some features. The speech of an angel or a spirit with man is heard as sonorously as that of men with each other. When I was company with the angels, and in a similar state, I spoke with them in their language nor did I know anything of my own, which I did not remember; but as soon as I was out of their company I was in my own language.

The angels have also writings, by which they express their sentiments, and the seer received manuscripts from them, and also papers like to read, as the Prophet Ezekiel was able to see the roll of a book in the hand of an angel, and as the Apostle John saw a book in his vision.

The thought of the angels is without care, and without concern about the necessities of life appertaing to the natural world, for their nourishment, their garments, and their dwellings are free gilts to them from the Lord.

THE HEATHEN MAY BE SAVED.

It is held in the Church that the heathen

THE HEATHEN MAY BE RAVED. It is held in the Church that the heathen cannot be saved because they have not the true religion, but their ignorance is not their fault, and they also may enter heaven, for though they are not in genuine truths bereiter, they may receive them from love in the other life. Those of them who have led a moral life in mutual charity, are accepted herealter, and are instructed with solicitous care by angels until they are imbued with the truth. There are smong pagans, as among Christians, both wise and simple, and the seer held familiar conversation with the spirits of both. He was given to understand that one of the pagans was Ciero, who was being proposed in the love and charity of Christian doctrine. At one time he spoke with the spirits of those who after the flood had been in the sacreaded through many kingdoms, namely. Assyria, Eksyrt, Philistia, even to Tyre and Silon, and through the land of Canan beyond the Jordan. They had been unhappy for many ages because of the idoatry into which they fell, and their speech was like the sound of the piper, of one tone, and almost without rational thought, Among the hoathen who had entered heaven he found the Africans to be the most beloved, for they receive good and truth more enaily than others; but the true church is all over the globe, and all those who live in the good of charity, according to their religion, belong to it.

INPANTS IN HEAVEN.

GOV. HILL'S HOME LIFE.

HIS HOURS OF BACHELOR LEISURE IN THE EXECUTIVE MANSION.

A Plain Liver, who Likes his Friends—His Fondees for the Theatre-Stories of Tilden—Pictures and Books—One Veto.

ALBANY, March 30.—Gov. Hill bears partiently all the statements in the newspapers that he is going to be married, not being even ruffled last Sunday when one of the Albany newspapers published a portrait of the Miss Hotokkiss of Elmira who is rumored to have captured his heart. A few newspaper reporters who are well acquainted with him have had the audacity to ask him about the truth of the reports of his engagement. Here is what hesaid to one of them:

"I will tell you: but you will do me the favor of not saying tha

all those woo live religion, belong to it.

INFARTS IN HEAVEN.

He was given to know that every infant who dies, wherescever born, whether within the Church or out of it, whether of plous or impious parents, is received by the Lord, educacated by the angels, imbued with the affections of good and truth, introduced into heaven and becomes an angel. Upon entering the other life infants are yet infants in mind and innocence, but they rise to the angelic order. Every apirit on leaving this world enters the other in a similar state of life; an infant, a child, a youth, an adult, an old man, in their respective states, but afterward the state of each one is changed. The state of infants there is better than here. They are clothed with an angelic body; they work without practice; they soon speak also and perceive ideas. At death infants are delivered to angels of the female sex, who love them as their own and are beloved by them. They are of varying disposition, some having that of spiritual angels, others that of celestial, and they appear in different societies. Their tutoress teaches them by speech, accompanied with beautiful objects, and afterward they are transferred to another leaven, where they are instrueded by masters, and so onward. The seer beheld two of the representations that were given, one of them the Lord rising from the sepalchre and the other his ascent into heaven. He saw infants charmingly clothed, wearing around their hreasts and arms respiendent garlands of flowers, and he suw them in a paralical garden that was adorned with trees and aures arbors and full of delights. He spoke with some who had been educated as infants in heaven and and are as young angels forever. All the dwellers in the heavens bear a youthful appearance, as the seer saw. When women who have died INFANTS IN HEAVEN.

able by our sight.

MARRIAGES IN REAVEN.

As the heavens are from the human race, and the angels of both sexes, created for each other, it follows that there are marriages in heaven, but they are very different from those on earth. Marriage there is the conjunction of two into one mind, a husband being the understanding and a wife the will, so that two conjugial partners are one angel. There is not any predominance, for the will of the wife is that of the husband, and the understanding of the husband shad and the understanding of the husband's that of the wife. Marriages in the heavens are contracted between those who are in the same society, because they are in similar good and truth, but not between those who are in separate societies. No husband can marry several wives, and the angels said that to do so would be altogether contrary to divine order, as the interior conjunction of good and truth, which is the essence of love, would thus be destroyed. Conjugial love exists in the immost heaven as well as in the inforior, and heavenly delights almost like the sports of innocence are before the minds of those who possess it. It is represented by the most beautiful things. If have, he says, "seen it represented by a virgin of inexpressible beauty, encompassed with a bright cloud, and it was said that the angels have all their beauty from it." The affection and thoughts flowing from it are symbolized in rare atmospheres of diamond lustre, sparkling as from carbaneles and rubies." Its progression is into states of happiness continually more and more, till they become innumerable and ineffable, always through perfect freedom. How marriages are formed in the heavens was made known to the seer. He says that those in every society there who are alike are consociated and those unlike dissociated, and that like is brought to like, or one conjugial partner to another, with minds conjoined into one, and loving each other at first sight. They she celebrate the

EMPLOYMENTS IN HEAVEN. others that has irre good affections in the men of this earth; others that has irre good affections in the men of this earth; others that befriend the dying; others that restrain the evil spirits in the helis from toimenting each other theyond the prescribed limits. There are so many offices, administrations, and employments that they cannot be enumerated, and all engaged in them are filled with delight from the love of use. Angelle life and hap, hoss consist in performing the goods of charity. Those who in this world had funcied that it would be heavenly joy to live in indolence forever soon discovered in another world that such a life would be loathsome: those who had fancied that they would spend eternity in praising God saw that the had no need of their giorifications, and those who had supprosed that they should be great in heaven were told that he is greatest who is least.

THE RICH AND THE POOR IN HEAVEN.

THE MICH AND THE POOR IN HEAVEN.

THE RICH AND THE POOR IN HEAVEN.
Heaven is for all, whether rich or poor, who
live the life of faith and love, resisting self and
evil. Riches may seduce a man from heaven,
and hoverty may be a barrier to his preparation for it. The rich may come as easily into
heaven as the poor, and the poor do not come
there on account of their poverty, but on account of their life. The life of every one, rich
or poor, follows him there.

These things the seer saw while mingling
with those in the realms beyond this world.

We have said that, both in Europe and this country, there are not a few intelligent believers in the book of Emanuel Swedenborg here outlined: "Heaven and the World of Sufrits, and Hell: From Things Heard an! Seen." It was written, as were all his many other works of science, philosophy, and theology, in the Latin language. He was born in Stockholm, 1688, and died in London, 1772.

HIS LONE DRINKING.

The Mr. Hyde Side of a Most Respectable Appearing Guest.

The Mr. Hyde Side of a Most Respectable Appearing Guest.

Prom the Derivit Free Press.

"There's a strange old party, and he affords me not a little amusement by his oddities and eccentricities when he is joilying," said an attaché of a well-known café the other night. The person referred to was a large, elderly man, very dignified in manner, who resembled somewhat the picture of the late Chief Justice Chase. When questioned as to the nature of the old gentieman's neculiarities, the first speaker said: "Of zourse, I shall not reveal his name, although I know it very well. He lives several hundred miles from here, is a man of high social position and large wealth, and among his neighbors and friends is regarded as a model of probity and rectifude, and is acposed to be the embodiment of all the cardinal virtues. And yot the siy old fellow comes here at stated periods, and in a quiet, gented sort of way he has a big time. There are but two or three places that he frequents, and he is very particular about being let severely alone. He shuns hotels, and always secures a furnished roow in some quiet neighborhood and takes his meals at a restaurant, he never pays a cent for anything that is served him in the line of wet goods, but invariably early, says, Just romember that, my boy; and when he is about to leave town he calls for his bill, and, no matter the amount, pays it like a man. When he first arrives here for his periodical set to with spirituous, malt, and various beverages, the will stride into our riace, look all around the room, wait until there is scarcely any one present, and then, walking up to the bar, will say to the attendant sottovoce: "Have you any Mumm?"

"Yes sir."

"Yes sir."

"Yes sir."

"Yes bottles on ice, please."

"After this he will walk out and won't return for probably two or three bours. Then back he comes, draws a chair up to a table and tackles the well-iced Mumm, and he gets away with it, too: there is positively no limit to that man's capacity, and he never grows boisterous or disagre From the Derroit Free Press.

his receptions. But Mr. Robinson, like Mr. Tilden loved legislative business rather than society; and, therefore, the Executive Mansion during their administrations was only formally among the dwellings which society visited. As for Grover Cleveland, every one knows that, to him the Executive Mansion was merely a place in which he slept the lew hours he gave to sleep, and that from 8 A. M. until midnight he was at work at the Capitol.

Mr. Hill, as a bacheler, upon making the Executive Mansion his home, was glad to discover that Mr. Cleveland had a housekeeper, a Mrs. Eggleston, who bought all the supplies, managed the servants, and kept the house clean, the at once emuloyed Mrs. Eggleston and all the other servants, and has continued them in his employment ever since. Hesides Mrs. Eggleston there is a colored steward—no discrimination on account of previous condition of servitude or habit of voting the Republican tieket. The steward's name is Homer E. Bishop, but he is usually democratically called "Bishop." Then there is of course a cock, a chambermaid, and a laundress. The Governor keeps no horses, waking to and from the Capitol, and therefore there is no conchman. It may be remarked, however, that the Governor keeps no horses, waking to and from the Capitol, and therefore there is no conchman. It may be remarked, however, that the State departments, behind a pair of handsome black horses.

One member of the household who always breakfasts with the Governor, remains to be mentioned. His name is "Veto," and he is a fine, stately, and dignified gray and white Mailose cat. Veto waked into the gate of the Executive mansion one day when a kitten and adopted the Governor. Wr. Hilli did not resent the ndoption. On the contrary, he took a great facey to the animal, and charged his servants to each the contrary of the first.

adopted the Governor. Mr. Hill did not resent the adoption. On the contrary, he took a great fancy to the animal and charged his servants to reed it with the choicest bits of fresh fish. Ore of the servants one day tied around the neck of the servants one day tied around the neck of the cat a ribbon of the same hye as that attached to the veto messages of the Governor which are sent to the Legislature. When Clerk Chickering of the Assembly receives one of these doleful missives he sends the blue ribbon to the afflicted Assemblyman whose bill has been vetoed. When the catappeared in the Governor's dining boom wearing the blue ribbon, some one sugrested that be should be called Veto, and the name was at once applied to him. The Governor said to The Sun reporter: "We have util service reform over at the Executive Manion. Administrations may come and administrations may go, but Veto remains forever."

All the stories affont in the nowspapers about if. Hill's dislike and avoidance of women's seriety are unfounded. He is an exceedingly busy man, as the Executive of a State having six millions of people must necessarily be, and he six the time to a significance of women's and her little time to a significance of women's and her little time to a significance of women's and her little time to a significance of women's and her little time to a significance of women's and her little time to a significance of women's and her little time to a significance of women's and her little time to a significance of women's and her little time to a significance of women's and her little time to a significance of women's and her little time to a significance of women's and her little time to a significance of women's and her little time to a significance of women's and her little time to a significance of women's and her little time to a significance of women's and the signific women he meets at such entertainments. The women he meets at such entertainments. The covernor himself gave a reception to the ladies and gentlemen of Albany in February last; those especially being invited who had entertained him at special receptions given in his henor. One of the most notable of these receptions was held at the filme old mansion of Erasius Corning on State street. The Governor's own receptions as one of the most brilliant and enjoy-

tion was one of the most brilliant and enjoyable, in the opinion of society, ever given at the Executive Mansion. It is to be suspected that the Governor's reputation as a "woman batter" arises therefore solely from the fact that he is still a bachelor. Though a bachelor, he certainly appears to enjoy the society of bright women, conversing with them at length, and not ending chats with them. Perhaps the diocernor, one with dull women.

The Governor is not as early a riser as Grovar Cleveland was, but still he is up early enough in the morning to have his breaklast a 85-6 clock. It is still among the traditions of Albany that Daniel S. Lamont on one occasion, when Mrs. Lamont was absent from Allany, went home with Mr. Gleveland after they had both worked hard at the Capitel until 2A. If, and that Mr. Lamont, who had a bedroom supposite to that of Moltang the deveroor was shaving, preparatory to taking breakfast. But Mr. Hill does not outrage nature in that way. He rarely has any one at breakfast with him except Vote. Breakfast with him except Vote. Breakfast, which his invariably of a simple character. for Mr. Hill likes piain food, is served in a small room to the west of the house, and is a decidedly pleasant one in which to such the work of the house, and is a decidedly pleasant one in which to such house the outledge from this room is not only southward, that eastward also through windows on the Eagle street front of the mansion.

The Governor starts for the Capitel as soon as he has had breakfast, and doos not return until it is time for lunchoon, which is served at 1.1 M. Gecanionally no orings home a green berof guests present the grand dinner room, which is served at 1.1 M. Gecanionally no orings home a green berof guests present the grand dinner room as he has had breakfast, and doos not return until it is time for lunchoon, which is served at 1.1 M. Gecanionally no orings home a green and the plant of the court of the name of the building, is used. The outless the house and to the morning meal. The Go

GOV. HILL'S HOME LIFE.

Its HOURS OF BACHELOR LAISURE

Its HOU

Governor's desk on the north wall is a fine portrait of ex-Gov. Alouzo B. Cornell. On the east wall there hangs a large photograph of "Oak View," ex-President Cleveland's summer home, near Washington, with pertraits of Mr. and Mrs. Cleveland. On the south wall there hangs a large portrait of Gen. Grant, an engraving, photographs of ex-President Cleveland and the members of his Cabinet, a portrait of Charles I. Peck. Superintendent of the Bureau of Labor Statistics, and photographic reproductions of the prociamations issued by Governor Hill when Samuel J. Tilden died, on Nov. 18, 1886. Besides these there is a photograph of the F. Gillle Pioneers, as they stood in battle array at 142d street and Eighth avenue. New York, early in November last, ready in a campaign uniform of red and while to do battle, as their banners indicate, for Cleveland and Thurman, for "our next Governor, David B. Hill." and for "our next Mayor, Hugh J. Grant." Then there is another campaign souvenir in the shape of a photograph of a locomotive adorned with flars, and having on its heading a photograph of far. Hill. This recalls the fact that in the late campaign the Governor had the support of the Brotherhood of Locomotive Engineers, owing to his naving an pointed Michael Rickard as one of the Italiroad Commissioners of the State. In a corner of the room, upon an easel, there stands a handsomely engrossed series of resolutions massed by the typographical union of Albany in gratitude for Mr. Hill's kindiy aid to the printers' union.

in gratitude for ar, thins analy, printers' union.

There are novels in the bookcases as well as law books, and the Governor, when work is done, turns to this lighter literature. He told The Sun reporter recently that he especially admired Victor Hugo's 'Ninety-three.' The Governor goes to bed about 11 o'clock, and henceloward no recorter who rings him upon a telephone receives any response.

The Terror shows up once in awhile in some of the small towns of New Mexico, and is encountered in the cattle country at rare intervals, but his occupation is gone. The march of civilization has been too much for him. The once numerous and thrifty class have been thinned down until only a laughing stock is left. I was in Cheyenne when Speckled Tom, Big Pete or Wild Charley used to come dancing into a barroom with a "gun" in either hand

and sing out: "Now, then, hands up!"

Every hand went up. Mebbe thar's some catamount yere thinks he kin take the twist out of my coat tails!" If there was he didn't come to the front.

"Hands down!" Every hand dropped.

"I'm a taking up a collection fur the benefit of Bill Jackson's widder, and anybody who feels like contributing will be afforded an opportunity."

We all felt like it. Indeed, every man was anxious to part with a dollar or two. I saw four Terrors killed in that town, each one dying with his boots on, and I was giving one of

anxious to part with a dollar or two. I saw four Terrors killed in that town, each one dying with his boots on, and I was giving one of them a drink of water when he shivered, took a long breath, and died as he said:

"I was a-trying to git up to ten, and hav stopped short at seven. I could taily eight on you, but I've lost my popper!"

I followed the Terror to Laramic, and many an evening as I sat in the effice of the hotel he entered, with cat-like tread, and opened a sudden institute on lamps, keyboard, ceiling, and doors, observing at the fins:

"Scuse me, gentlemen, but it's just my way, If any of you don't happen to like my way, please mention it!"

We always made haste to assure him that his way was Al. full lewelled, and extremely pleasant, and that we should feel honored if he drank at our expense. One night a boy from Nebrasia, who was strange to our ways, and who had his car barked by a builot, hauled out and plug zed the Terror plumb centre. He expressed his sorrow when too late. I had my cont under the Terror plumb centre. He expressed his sorrow when too late. I had my cont under the Terror plumb centre, he as pressed his sorrow when too late. I had my cont under the Terror up the Gunison valley. It's mighty queer, isn't it'. I allus hated you fur them red whiskers, and I had dropped in to-night to fill you full of lead!"

I followed the Terror up the Gunison valley. He was getting attenuated and losing his sand. When he had a street row he sheltered himself behind a post, and when he "let go" in a saloon there was a suspicious uncertainty in his tones as he clicked his guns and said:

"I'm just a-waiting fur some kyote to move an eyelash or sith his tonke."

We not only moved, but we even ventured to offer him advice, and by-and-by the day came when I turned a corner to find him dying at my feet. I was loosening his neck-band as he opened his eyes and said:

"Downed by a durned bullwhacker, who didn't know which end of his pistol went off!"

I met the Terror for the last time at Custer City. I wa

DRAMATIC CURIOSITIES.

The Actors' Fund Gate a Shakespanrer

Years ago three plaster casts of Shakespeare's head from the great dramatist's tomb ere brought to America. One was given to Edwin Forcest, another to Edward Eddy, and the third to William J. Florence. After Forrest's death his cast became the possession of George Vandenhoft, by whom it was recently presented to Harrison Gray Fiske, editor of the Dramatic Merrar, and it now hangs in his office. The east that Eddy owned has just been transferred to the collection of the Actors' Fund. Eddy will be remembered by old timers as a favorite Bowers actor, and from his iopularity has arisen a slang expression, or cry, that is in vogue to-day with thousands of young fellows who have no idea what it means. The gailery gods of the Bowers were so found of their favorite that when the curtain was down, and even while a duil scene was being enacted, they used to how! rest's death his cast became the possession of

who have no idea what it means. The saliery gods of the Bowery wore so fond of their taverite that when the curtain was down, and even while a duil scene was being enacted, they used to how!

"Eddy, Eddy, Eddy!"

It became a general cry in all places where the pent-up emotions of a crowd shad to be expressed in noise, and it has endured because of its rythmical beauty probably, though its actual significance was lost long since.

Among the new auditions to the Actors' Fund collection are several account books of the old Bowery Theatre. They were presented by Managor Frank Murtha of the Windsor Theatre. They include the accounts and pay rolls from 1814 to 1847, during the management of Thomas S. Hamblin. With the books are several contracts between Hamblin and actors who were popular at the time and alterward became famous. Perhaps the most interesting contract is one made between Hamblin and J. B. Booth, Jr.

It is a formidable document in size and nhraseology. In it Mr. Booth engages as a "theatrical performer" in the Bowery or any other theatre, as Mr. Hamblin may direct, for one year beginning July 4, 1844. The "performer" agrees to play overy day and night, if required to do so, except Sundays, and to relinquish all claims in case of secances or other disability, and not to perform for any other concern whatseever during the stipulated period. It is further agreed that the manager shall reserve from the salary all fines imposed for infringement of the rules and regulations of the house. Mr. Booth's salary was placed at \$10 a week.

A copy of the rules is appended to the contract, from which it would appear that an ordinary man would come out at the end of each week in debt to the manager. Perhaps the same rules are in vogue to-day in all thearters. For instance: "The manager or his deputy is not to be spoken to on business in the green room under senally of \$1." A fine of \$5 is imposed for talking business on the stage during reheared. This doubless was to prevent a discontented actor from conscianing, when

tree. For instance: The manager or his deputy is not to be spoken to on business in the green room under mennity of \$1." A fine of \$5 is imposed for talking business on the stage during rehearsal. This doubless was to prevent a discontented actor from commining, when reproved by the stage manager, that he was not paid enough to act as well as Garriek. The green room clock is declared to keep the standard time of the theatre, but ten minutes difference is allowed for the inaccuracy of actors watches and house clocks. Tardiness in reporting for any scene at a rehearsal subjects the actor to 25 cents fine. Consulting a book during the last rehearsal can be a play knocks off one night's pay. Two dollars is the schedule cost of swearing in a part when the lines do not call for it, and no one is permitted to pull aside the curtain to look at the audience without paying \$1 for the privilega, if detected in the act. These and two score other rules are laid down in the contract, in addition to when "hats, feathers, wigs, boots, shoes, swords, sandais, and fleshings are to be found by the performer, on penalty of one week's pay." An appendix to the code of rules conveys the suggestion that the actor should hold his profession in high regard, behave in a dignified manner, and not call his confreres hold only in the province of the Indian in Part was signed in durlicate by both parties and a witness. In less words Mr. Astor could convey millions of property to a stranger. A similar decument binds W. Venua for a year at \$5 a week. This is endorsed on the back in the band of the stage manager: "Refused to play his original part of the Indian in Patham," in consequence of performing at short notice a more lengthy part through necessity. As Discharged."

The hand and the word "discharged" is in a different writing and link, and was probably written by the manager after receiving the report of the stage manager.

The hand and the word "discharged is in a different writing and link, and was probably written by the manager Hambin

reduced to initials, and a very plain, unanormed surname. Then he feit that he was not get-ting his true price. The most brillian is ligna-ture in the book is that of William II, Burrows. He takes up the space of half a dozen ordinary people, and he was evidently fond of his hand-writing. It has all the flourishes and elegance of the work of the professional card writer, and it is easy to imagine the pleasureable price with which he possed his pen swaper to cart he

NO FAITH IN THE MADSTONE.

LEARNED DOCTORS PRONOUNCE IT A TRADITION OF IGNORANCE,

The Literature of the Madeton Its Miraculous Work in the West - In Great Discredit Here-Even Pasteur and Hydrophobia Itself Discredited.

Miraculous stories of alleged cures of cases of hydrophobia by the use of a stone popularly called a "madstone" have long been common in tradition. Although the madstone is no described in Webster's Dictionary, nor in the American Cyclopedia, and is generally regarded by educated physicians as a relic of supstition, these stories are yet circulated with to pretence of authenticity. It may be safely a sumed that wherever there is evidence of an alleged cure, there is no evidence that there was any hydrophobia to be cured, for such the testimony of experts who have spent a go, deal of time and money investigating stork-

of alleged hydrophobia. The literature of the madstone is very scare All that could be found in the big library of to Academy of Medicine by the industrious lib., rian. Mr. John S. Brownne, was a description of the madstone, written by Dr. W. J. Hoffmin of the Smithsonian Institute, and published i the San Francisco Western Lancet for January 1884, as follows: Having Jus: had the opportunity to carefully ex-

annine a so-called "madstone," a brief description may not be unininferenting. The specimen was obtained by one of the United States Geological Survey in North pebble measuring nine-tenths of an tuch in leavith, three-fourths in width at the broadest part, and appears to have been the original surface resulting from cleavage. Its weight is 220 grains. The color is dirty white, but upon the rounded surface has assumed a deep brick red, which has penetrated into the body of the pebble, and resulted, no doubt, from inflitration of ferric compounds. The flat surface shows the vernious of coloring matter very distinctly, and as it shades off through an orange tint into the white of the body of the stone, causes qui an attractive specimen. The rounded portion of the peoble, when held in the studight, shows a satin tustre of a arrawberry and burnt senna tint-a reflection resembling that of the moonstone and labradorite, being characteristic of some of the feldspars, to which this example no doubt belongs. The gentleman who sold it to the present owner stated

that it had been obtained from the passico of a white spotted deer (Macrarus virginions), and about two years aco. It is natural to suppose that the partial abbinism of the animal added considerable mystery to the specimen found within its body, and the indep being no doubt of a superstitious nature, at once of typical case, and a dog butten by the same rabid anima

The latest story about the madstone comes from Terre Haute, and is this:

sure in the book is that of William I, Burrows.

People, and it is early to imagine the beleasureable or in the book is that it is a sure of the property of t